THE

BAPTIST MAGAZINE.

APRIL, 1813.

MEMOIR OF MR. EDMUND DAVIS.

THIS exemplary christian was a native of Marshfield, in Glocestershire; his parents industriously brought up a large family, and gave their children such education as their circumstances permitted. At a suitable age Edmund was apprenticed to the trade of a shoe-maker, at Marshfield, and served his apprenticeship with fidelity, integrity, and sobriety, harmless in life, and of good report among men. But he was ignorant of himself as a sinful creature, unacquainted with the law of God, its righteous demands, and its awful sanction. "Without hope, and without God in the world." At that period there was no place in that town, or neighbourhood, where the gospel of salvation was preached. Satan reigned without control. Mr. D. continued some time in Marshfield after his apprenticeship was expired. But the part of his life that was past may be considered as blank; only as it was in providence preparatory to the display of the grace of God, which afterwards shone so resplendently in this vessel of mercy, while it was afore-preparing unto glory.

When Mr. D. was about twenty three years of age, he was removed to Kelstone, a village between Bristol and Bath, (on the upper road) to work at his trade. The wife of his employer was a truly pious woman, and usually attended the gospel at the Countess of Huntingdon's Chapel, in the city of Bath. This good woman was concerned for the salvation of her fellow-creatures, and used her influence to prevail on Mr. D. to attend the gospel. He attended to her advice, sometimes hearing the word in Bath, and at other times attending at Kingswood, where the

Ministers that officiated at Bristol Tabernacle, set forth the glory of the adorable Redeemer. The Lord enlightened the mind of Mr. D. to see his state as a sinner against God, and the misery to which he was justly exposed—his conscience was awfully alarmed, the law of God entered into the recesses of his soul, the threatenings flashed in his face, and the terrors of the Lord overwhelmed his spirit. He found his former life (harmless as he once thought it) to be a life of rebellion, and deserving banishment from God and the glory of his power. His legal hopes were destroyed, and he was led to cry, "God be merciful to me a sinner."

By attending the gospel constantly and earnestly the Holy Spirit blessed the means unto him; he was enabled to see the way in which God justifies the ungodly, and joyfully to embrace the righteousness of Jesus Christ for justification. He was not able to say at what particular time, nor by what particular instrument this work was wrought in him. But he well knew that it was the work of the Holy Spirit, through the word preached—the appointed means of grace, by which God usually brings sinners to himself.

Soon after this he was acquainted with a pious young woman, a Baptist, to whom he was afterwards married. He now entered into business in Bath, and attended the Baptist meeting, then under the pastoral care of the late Robert Parsons. Mr. D. searched the scriptures for himself, and found that Baptism on a profession of faith was an ordinance of Jesus Christ. He was baptized and commenced a member of the church and continued so to the end of his life. Like the primitive believers, he "Continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread and in prayers." His religion was not like the morning dew, but like a "well of water springing up into everlasting life." He was not slothful in business, and he was fervent in spirit, serving the Lord. The Bible was his constant companion—he loved secret retirement, and thus drew constant supplies of grace redounding to his joy and peace. His family devotion was fervent and spiritual. His place in the house of God was never empty, when health permitted his attendance. He said he never absented himself from his own place of worship but once, (which was at the request of a friend who came to visit him) and then he felt miserable while he was absent, and determined never to leave his place again. He thus proved that

he did not consider church-fellowship to be a matter of small importance, but a privilege of the highest order. He enjoyed fellowship with God, and with the saints ; his heart was tender, sympathetic, and generous. "Weeping with them that weep, and rejoicing with them that rejoice." During the period of twenty years sweet acquaintance with him, the writer never found their friendship suspended for an hour.

In speaking to young converts Mr. D. was peculiarly happy; accommodating himself to their views and feelings, and taking much pleasure in assisting them, and leading them to the Saviour, and encouraging them to walk in the way of his commandments. When a party spirit arose, through haste and ignorance, he always endeavoured to check it; warned them that were tainted therewith of their danger, and endeavoured to bring them back to their duty and privilege. He studied the things which made for peace, and rejoiced in the prosperity of Zion. His sentiments were truly evangelical. The doctrines of the gospel were his delight; standing equally aloof from legality and antinomian security. Such men are a blessing in the world, and a treasure to the church. May the Lord raise up many of the same stamp in all the churches. His understanding in the things of God was great, discriminating between the precious and the vile. He was rich in faith, and possessed a large share of christian experience. He possessed ability to make these things known to others, and on some occasions he preached the word of life in the villages with considerable acceptance ; but the delicate state of his health would permit him to engage in this employment but seldom. His life and conversation proved that the doctrines which he believed were "doctrines according to godliness," for, during the whole of his christian course, no one could charge him with an immoral action. Notwithstanding, he was deeply affected with his own depravity, which made him groan being burdened. His prayers abounded with confessions of sin, acknowledging the just demerit thereof, and pleading the mercy of God through the atoning sacrifice of Jesus Christ.

About four years before his death, his health began visibly to decline, the Lord visited him with an asthma, attended with a violent cough. As the spring advanced he was generally better; but the succeeding winter strengthened the disease, and several times his friends thought his dissolution near, but in answer to prayer he was raised up again. In the latter end of last summer,

the disease increased—he was unable to lie down, and his sleep departed from him. The dropsy succeeded—his legs were prodigiously swollen, one of them burst—a mortification was expected, which in the end was realized, and all hopes of recovery vanished. About a month prior to his death, he was severely assaulted by the enemy of souls; he was in darkness and had no light of comfort for some days, his soul was in deep distress. He cried unto the Lord, and he heard him, and delivered him. The cloud was completely removed; he was enabled again to see his interest in Christ clearly, and enjoy it most delightfully.

The writer visiting him eight days before his death, the good man stood up, leaning on his crutches, and said, "I am as vile a sinner as ever lived, but am saved by the sovereign grace of God. I am as happy as I can be out of heaven. All is well. There is no suspicion on my mind concerning my eternal happiness. I have all the evidence that I can desire—there are no scruples on my mind about the work of Christ, nor the work of the Spirit, nor the love of the Father, nor of my own interest in all the blessings of the eternal covenant. The battle is fought—the victory is won—death has no sting—I am ready to depart this moment, or stay as long as my Redeemer sees fit." He added, "Satan has harrassed me, but he is but a fool after all, for by his temptations he has been the means of helping me to many a precious morsel." This happy frame continued with him to the last, and if possible his joys increased. Day and night he was constantly praising God. The friends who visited him saw the holy triumphs of his soul, and beheld the preciousness of real religion in the time of extremity.

About noon on the day in which he exchanged worlds, the writer found him in the same state, exhorting all that came to him to cleave unto the Lord, and trust in him. His joy was far beyond a feeble pen to describe. He said, "I am happy, happy indeed"—then lifting his right hand, with a voice unusually loud, he said, "I shall soon be with Christ to sing of redeeming love for ever and ever." This reminded his friend of the dying experience of the late Mr. Toplady, who said, "It is not possible for a soul to be long on earth after seeing what I have seen." His joy and rejoicing continued till nine o'clock, when he leaned his head back in the chair and slept in Jesus, without the least struggle or distortion of feature, in the 55th year of his age. His remains were interred in the Baptist burying ground

January 1st, 1813, and on the subsequent Lord's day, in the afternoon, his death was improved by his pastor from 2 *Cor.* v. 9. *My grace is sufficient for thee ;* a text which had been much blessed to him many years ago, and which he desired might be discussed at his funeral.

Mr. D. had been three times married, and buried eight children. He has left a mourning widow and two children, the youngest about four years old. May the Lord be a husband to the widow, and a father to the fatherless.

Bath, Jan. 6, 1813. *P.*

ADVANTAGE OF LITERATURE,

IN THE EXERCISE OF THE CHRISTIAN MINISTRY.

Extract from an address to the Baptist Churches of the Middle States in America.

The sacred scriptures were written in a language different from our own. We are supplied with revealed truth through the medium of a version confessedly excellent: yet behind the veil of a translation many a beauty lies concealed, many a clear exposition of difficulties, and many a complete refutation of objections, which the supporters of false doctrine, or unsanctified practice, may urge. The miraculous and sudden intimacy with new languages, with which the ancient apostles were blessed, for the confirmation and immediate diffusion of the gospel, we cannot expect; but a patient application to study, and suitable institutions for the aid of pious youth may sufficiently supply its place. If the ministers of Jesus now cannot, like Paul, speak with tongues as taught of the Holy Ghost, they may, like him, employ even human learning in exposing the errors of the enemies of our holy religion. They may hope, with an Owen and a Doddridge, with a Watts and a Gill, with a Swartz and a Carey, to employ the aid of literature in the detection and prostration of the false reasonings of learned adversaries, and in the illustration and diffusion of the truth as it is in Jesus. They may confirm the prophetic page while they read the historic.

Were motive wanting to awaken public attention in our churches to an institution like that we contemplate, it might be derived from many sources. The ancient prophets of God had their schools: Academies for the instruction of pious young men have

been attempted, and in some instances succeeded well, both in England and in America. If society be not astonished so much, as in some centuries past, with solitary instances of mental greatness, it abounds with books and with industrious readers. Taste is formed, and information diffused in a degree hitherto unequalled. To secure respect, and insure extensive usefulness, it must appear desirable that the literary endowments of the minister of the sanctuary should be elevated in an equal proportion. There are some men in the higher circles of society, who can be prevailed on to attend only a ministry where evangelic truth is united with classic learning; but their souls are as precious as are the souls of the poor. It ought to be recollected that other christian societies are providing for the education of candidates for the ministry, with a zeal exceeding every past effort. Let us not permit their activity to hurl reproaches on our supineness and delay.

SKETCHES OF SERMONS BY JOSEPH FULLER.

No. II.

By one man's disobedience many were made sinners.

Rom. v. 19.

"Lo these are part of his ways, but how little a portion of them is known," must be the conclusion of our most accurate and diligent researches into the works and ways of God. In all of them we behold a mysteriousness most admirably calculated to manifest our ignorance, reprove our pride, check our presumption, and convince us of our littleness. The works of nature are full of mystery. To account for its commonest operations is beyond our power. The growth of a blade of grass presents enough to baffle and confound the most profound Philosopher. We are a mystery to ourselves; if we consider our bodies, "they are fearfully and wonderfully made;" but if from hence we rise to view the mind, the nobler part of man, we are lost in mystery. The union of the soul and body is inscrutable, their influence on each other is past our comprehension. Indeed the soul itself is a mystery of which we cannot even form an idea without the assistance of material images.

Such is the mysteriousness in which every part of the natural world is involved; how unreasonable then must it be to object

to the same in the moral. If even the book of nature is full of it, how can we expect the book of revelation to be free? If even the common operations of God's providence are inscrutatable to us, how can we think ourselves competent to decide upon his moral government? Such, however, is the folly of human nature: "Vain man would be wise, though he be born like the wild ass's colt." Though he cannot account for the movement of his own finger, he thinks himself competent to decide upon the proceedings of divine providence, and dictate what is just or unjust on the part of his Maker. Under the influence of this spirit he has even dared to reject the plainest facts of the divine word, because he could not reconcile them to his narrow notions of justice and propriety.

From this source have arisen the principal objections to the doctrine of our text. It is indeed a doctrine equally mysterious and humbling, and if we come to its examination in a proud, cavilling, presumptuous spirit, we are not likely to meet with satisfaction. There are many enquiries which such a mind would make on which he could obtain no satisfaction, and which the scripture does not condescend to answer. Nothing is said on this subject, or indeed on any other, to gratify impertinent curiosity or satisfy presumptuous enquiry. It barely relates the fact, but does not seek to reconcile it with our ideas of propriety. If we object, its only answer is, "who art thou that repliest against God?" and this in fact is the only answer which it can with propriety make, for it is beneath the dignity of the great Lord of all to be arraigned at our tribunal. Nor does it relate any more of the fact than is necessary for us to know. If then we would examine this great doctrine with any degree of satisfaction or profit, we must carefully guard against the influence of such a spirit; we must be content with what the scripture has revealed, and keep those ends in view for which it is revealed. Instead of cavilling at the doctrine, it becomes us carefully to consider and improve it.

In directing your attention for a few minutes to this subject, I would have you briefly consider—

I. The relation which Adam sustained;

II. The qualifications he possessed for sustaining it;

III. The manner in which he discharged his trust; and—

IV. The awful consequences of his failure.

I. Then, we may briefly consider the relation which Adam sustained towards the rest of mankind. He was the head and

representative of all his race, on whose conduct God saw fit to suspend their future character and condition. His perseverance in the path of righteousness would have insured their purity and happiness, while the consequence of his transgression was their depravity and misery. The enemies of this doctrine have been loud and violent in their objections to the justice of such a relation; nor need we wonder at it: a love of independence is natural to the human mind, we are fond of thinking ourselves independent, and lothe to admit any thing which opposes such a thought; but, even without admitting this doctrine, are we in fact the independent creatures we suppose? On the contrary, is it not evident that a thousand circumstances, which we have no hand in determining, contribute their influence in the formation of our tempers, our habits, our characters? This is an undeniable fact, to attribute injustice to it, is to arraign the conduct of the great Governour of the universe? But if there be no injustice in the influence of these circumstances, how can we charge injustice on the influence of one in particular? The same answer may be given to another objection which has been frequently urged against it, that it is inconsistent with the free agency of a rational creature; for unless it can be proved that it is inconsistent with the free agency of man that his conduct should be at all influenced by any circumstances which he has no hand in determining, it will be impossible to show how the influence of this circumstance in particular should be inconsistent with our free agency. This relation therefore cannot be chargeable with injustice, nor is it at all inconsistent with our free agency. Nor was Adam an improper person for sustaining it, which will appear if we consider

II. The qualifications he possessed for sustaining such a relation. The situation in which he was placed as the first of our race, the father of mankind, made it peculiarly proper that, if any, *he* should sustain this relation; nor was he deficient in any thing necessary for the right discharge of the trust reposed in him. He possessed a mind capable of discerning what was the course he should pursue, and what he should avoid; he was not unacquainted with the consequences of his conduct. His mind was not under any evil bias, for the scriptures uniformly declare that God made him upright, he formed him in the image of himself. In short, he wanted no advantage which was consistent with a state of probation.

We come next to consider—

III. The manner in which he discharged his trust. The plain account of this matter we have recorded in the third of Genesis. Adam had been placed by his Creator in the midst of a beautiful garden. All the fruit of which he was permitted to enjoy, except of the tree which was in the midst of the garden, from which, as an acknowledgement of his dependance and a test of his obedience, he was prohibited. The whole he owed unto the divine goodness, to be debarred from one was but a very small acknowledgement to him who was the great proprietor of all. Nor could a milder test of his fidelity have been proposed. Satan, however, determined if possible to seduce him from his obedience, and alas! he was but too successful in the base attempt. There was but one small prohibition, and that prohibition he prevailed upon him to transgress. The woman first tastes the forbidden fruit, and then becomes the tempter to her husband; she gives unto her husband and he eats; the work is now complete, the great decision's past, man has violated his duty, revolted from his allegiance, and disclaimed the authority of his Maker; a sudden close is put to his original glory and innocence, he is become a fallen guilty creature. And now we come to view, lastly,

IV. The awful consequences of his failure. Awful indeed they were beyond description. Not only was this the introduction of natural evil into our world, not only have we by it been subjected to affliction, misery, disease, and death. It was also the introduction of moral evil, corruption, and depravity. Hence have we derived a spirit of alienation from God, of enmity to him, his character, his law and government. This lamentable spirit has not been confined to one dark age or people of the earth, it has displayed itself in every age and nation under heaven; it has not been confined to the most ignorant and profligate; in every age and nation all have experienced its baleful influence, "all have sinned and come short of the glory of God." Nor has it had a partial influence on each, the whole frame has been corrupted by it, all the powers of the mind have been debased. "The whole head is sick and the whole heart faint." The understanding darkened, the conscience hardened, the will perverted, the passions enslaved to sin, earthly, sensual, devilish, the heart deceitful above all things, and desperately wicked. Here has been the origin of all that confusion and mischief which the

history of mankind displays. Hence all their false religion, "men have changed the glory of God into the image of corruptible man," forsaking the true God, they have formed to themselves gods after their own heart, abominable and depraved, to these they have paid a worship equally abominable. Hence have arisen all the corruptions of the gospel, "men have loved darkness rather than light because their deeds have been evil;" they have chosen error rather than truth because it has best agreed with their corrupt dispositions. Hence all the atrocities men have displayed in their conduct toward each other. Man has stretched out his arm against the life of his fellow man. Earth has been deluged with human blood, one nation after another has arisen to butcher and tyrannize over the rest of mankind. Men and nations have even measured their own greatness by the number of enemies they have slaughtered, of armies they have conquered, of countries they have ravaged, of nations they have extirpated. Such are the awful consequences of the fall, such the dire torrent of iniquity and mischief it has introduced into our world. A torrent which long ago swept the old world to hell, and which is daily conveying its thousands to the same abode, a torrent the impetuosity of which the power of divine grace alone is able to oppose.

Conclusion. Let us beware of abusing this representation of things, let us not lay our own fault upon Adam, and excuse ourselves by charging all on him. Whatever be the nature of our connection with Adam, we are not thereby compelled to sin contrary to our own will; on the contrary, it is the will, the heart itself which is the seat of our depravity; our transgression of the divine law is not from the want of any natural ability, but from the want of a holy disposition, we have hereby taken part with Adam in his rebellion, and we are justly exposed to condemnation for our own evil dispositions and actions. It is in vain for us to say we have derived them from Adam, these dispositions are in themselves radically sinful, and can never be made innocent by the manner in which we come by them. I cannot close without directing your attention to Jesus, the second Adam, who came to repair the ruins of the first, he has opened a way by which we yet may be restored to holiness and happiness; though guilty and defiled, his blood can wash away our stains; though unholy and depraved, his spirit can renew and sanctify us; let us then, convinced of our disease, apply to the great physician of souls for our cure;

aware of our danger, let us flee to the rock of ages for shelter; sensible of our pollution, let us fly to the fountain that is opened for sin and uncleanness: thus only can we recover from our ruin and be delivered from that dreadful state into which we have fallen.

ILLUSTRATIONS OF SEVERAL SCRIPTURES.

Extracts from a Letter written by Mr. Thomas the missionary to his brother, not long before he came over to England, and returned with Mr. Carey for his companion. They give a pleasing specimen of his talent of illustrating scripture in a lively and striking manner.

Malda, Aug. 2, 1791.

My dear brother,

I am yet in the land of the living, and it is also the land of the dying; a land of sin and misery, sorrow and disappointment, a vale of tears, but a valley of hope: so, what news can you expect to hear from your brother. I have met with all these things continually unto this day ever since I saw you. I have still trials of the frowns and the favors of great men; some of the world, and some in the church; some say of me, "there is no help for him in God," others say there is. *Psalm* lxii. 9. My work among the heathen goes on slowly ever since December last, for I have been constantly preaching in English at Malda. I have seen with my own eyes, the true thorny ground, stony ground, and infected hearers, great falls, total apostacies, (I fear) great recoveries, and all in a little society. As to myself, I have been kept to this day from forsaking the ministry, and from forsaking a religious profession. I am kept alive from the dead, but my field of corn, which was green and promising in appearance, is so infested with devouring vermin, and so dry for want of rain, and so pale and sickly and feeble, that was it not for now and then a little reviving shower to make it bud a little, I should ere now have given it all over for lost. Many tares, also, have lately appeared, which, while young, I took to be blades of corn.

Yesterday we had a monthly prayer-meeting; and between each exercise, I gave a short exhortation. The first from *Eph.* v. 1. "To be followers of God as dear children we must do more than abstain from evil: a swine or a dog can live a whole day with less guilt than I can. We must do good; and out of newness of nature, and a loving temper, we must pass the time of our

sojourning here in imitating the perfections of our loving and beloved heavenly father.

Another from *Eph.* v. 10. "There is such a thing as proving as we go what is acceptable to the Lord, he that closely observes himself, watches the times and seasons of separation and communion with God—gazes on HIM who takes away from time to time the separating things—who closely watches unto prayer, providence and grace—*he* shall learn to discriminate justly what is acceptable to the Lord."

Another from *Gal.* vi. 7, 8. "Two men may do the self-same action, and therein one may sow to the flesh, the other to the spirit; one shall have a lawful maintenance in view as his last end, and the other shall have God's glory."

Another, *Eph.* vi. 6 "All provision for the flesh is not meant by sowing to the flesh, any more than all provision for eternity is meant by sowing to the spirit. If we sow weeds, weeds we shall reap—if we sow barley, barley shall we reap to be sure. Every man is sowing, and every thing he thinks, he sows; and every thing he speaks, he sows; and every thing he does, he sows, either to the flesh or to the spirit, and sure he is to reap, by and bye, what he sows now. This encourages us to activity for God, and Christ, and the blessed Gospel." 1 *Cor.* xv. 5.

The day before yesterday I preached in the evening from *Isa.* xliv. 3, first part. Enquired, I. Why is it that barrenness of heart in general, may be compared to dry ground? It is as unfit to receive seed, and unclean spirits, wicked imaginations and lusts are like devouring vermin which infest the dry ground. Thorns and thistles will grow in dry ground, though corn will not; so natural ability, character, high reputation, &c. may cover a barren heart, so that none of common ability to discriminate, will observe it. If ever so good soil, and well cultivated and sown, and if it should come up, 'tis but weak and sickly; so Paul and Apollos may preach to dry hearts, and there may be an appearance of religion in the life, but O how false, how feeble, how languid in faith, hope and desire—how languid the voice and life in spiritual things. Finally, dry ground brings forth no fruit to perfection. See *Matt.* 13.

Enquired, II. What barrenness is it that Israelites complain of, and whence does the dry ground of Israel, to which the text is pointed, differ from common barrenness and dryness of

Christless, faithless, lost and perishing Professors? Take these four things altogether to distinguish it. 1. It has been well cultivated and sown. *Isa.* v. *John* xv. 1. 2. 'Tis a falling off and failing of promising appearances; 'twas not always so, "O that it were with me as in months that are past." 3. Hence a painful, sorrowful, and afflictive barrenness. If waste land is dry, nobody weeps for that, but a valuable field is different; hence, after Jehovah had repeated the dismal effects of a dry heart in Israel, such as not calling on God and growing indolent, mean and weary towards him, with a great prevalence of sin; (see v. 43;) after this, there is a "fear not" which is spoken to an afflicted conscience; and in the text they are called thirsty as well as dry. 4. 'Tis a temporary barrenness, saints vices and hypocrites virtues endure for a while. There is certainty in the text, "I *will*." *Numbers* xxiii. 19. Efficacy, "*I* will." Plentifulness, "*floods* of water will I pour." The certainty answers all doubts and ifs and fears and objections of a dry and thirsty soul. The efficacy and plenty answers all its longings and desires, and goes beyond them. Conclusion. While this promise refreshes a true Israelite it frowns hard on him who goes year after year without anointing refreshing influences of the Holy Ghost, and harder still on him who goes on without desiring them.

My dear brother, I thought you would like to hear how I am going on, and especially in preaching the word, so I thought I could not do better than give you bits of my poor ministrations. I am going to tell you some news, and that is, you need not be surprized to see me in England perhaps about the middle of 1792; for I intend to take my passage this season. My intention is to make types, procure a press, also a fellow-labourer, and if I can, establish a fund in London for the support of this work, and also to regain my family and return after 8 months stay in England. Come, what say you, will you take heart, and come along, bag and baggage? *Ezra* viii, 21. 31. I shall have good news to tell you by and bye, as I said before. We must wait the Lord's time, for after all, he is every thing and all in all. (Soon said and seldom more than said.) Adieu.

Yours affectionately,

T. THOMAS

HINTS

TO THE CONDUCTORS OF PRAYER MEETINGS.

Prayer-meetings as conducted amongst dissenters, are adapted to promote social religion, and answer many valuable purposes; and that these ends may be attained in their fullest extent, the utmost care should be taken that the evils to which such meetings are exposed, may be as much as possible prevented.

That which I now call the attention of our churches to is the circumstance of some persons taking an improper length of time in their social prayers. The subjects proper to be included in social prayers lie within a small compass, ten minutes, or a quarter of an hour, seem amply sufficient for all that is proper or necessary to be mentioned: and while those chosen to lead the devotions of their brethren on these occasions wisely confine their attention to the most suitable points, devotion is kept alive, edification is generally promoted, the rising gifts of a church are brought into use; but when an individual extends his prayer to half an hour, (and some have been known to exceed that,) what devotion, what edification, can be supposed to follow? Perhaps such persons are not aware of the light in which their services appear to others; but were they to open their eyes, and behold their tired audience, some having sat down, others indecently looking into some book, others yawning over a protracted service that has ceased to interest the attention, and every one wishing that the man had done; it might operate as a remedy.

The direction which Jesus Christ gave to his disciples to avoid the practice of some, who, in their *long prayers* must necessarily use vain repetitions, ought ever to be kept in view; for after the topics proper for social prayer have been brought forward, all the rest is repetition; and there are very few repetitions that are not vain. Let the conscience of such as make these long prayers revolve over the following queries. Can such a tiresome verbose sort of service be pleasing to God? Can it be pleasing to their brethren whose opportunities of prayer are improperly and needlessly adjourned until another time?—Can any possibly persuade themselves that their knowledge, or gifts, or heavenly devotion, are so superior and unusual, as to interest a congregation of mixed characters and capacities, or to keep alive the affections and mental co-operation of the best men present? Modesty and common sense both forbid the thought. Were the

prayers of some of these persons taken in short hand, and afterwards read to them, they would not be able to prevent a blush at the manifest incoherence and vain repetition.

One of the evils leading to the impropriety here complained of, is that of an indefinite introduction, which is too often inapplicable and desultory; so that the time is frequently expended which they should have occupied, before they come to the topics which alone should constitute the substance of their social supplications and thanksgivings, whereas they ought to know, that they are not the proprietors of the time, it belong to others also as well as to themselves; and while the company are willing that they should be their representatives for a few minutes at a throne of mercy for the general good, they ought to treat their brethren who are present with the greater respect, and not take unwarrantable liberties with the precious moments, only a certain portion of which is allotted to them.

If these persons have any pride or consequence to gratify by standing so long in these services, let them know, that independent of the impiety of such feelings, they discover no great judgment in the choice of such means to obtain their end; as the very contrary effect is always produced on the general feelings of those who are present.

A tedious sermon requires much forbearance, but a protracted and tiresome prayer, calls for patience allied to that of Job. Should these gentle hints fail to reform those transgressors (who may happen to see them,) they may expect a more caustic application to awaken proper feelings.

ALEPH.

UNION IS STRENGTH.

The Union of the Baptist denomination has for many years been a desideratum with numbers, from a conviction of its usefulness in a variety of important concerns. There are, however, difficulties in the way of its accomplishment. Many of our ministers are not capable of bearing the expense of a long journey to attend an annual meeting in London. Most of them have long since formed country Associations, and these meetings cannot be relinquished, because essential to the interest of our country churches. A general union too, hath long since been tried, and failed; and it is well known that travelling expenses are much greater now than they were a century ago; while the

salaries of ministers by no means keep pace with the increased price of all the articles of life.

But notwithstanding these and many other impediments, the attempt should be made. The conduct and exertions of other united denominations should stir us up to follow their example. The Union of the *Moravians* has been productive of singular advantages to the prosperity of the Missionary cause. Without any funds, they annually provide for 156 missionaries among the heathen. These, when they are old, have a comfortable asylum provided for themselves and families. The *Wesleyan Methodists* have a plan of Union, and a general conference, which governs all the concerns of their numerous societies. Their exertions are very great; their public and private subscriptions, especially *their penny-a-week subscriptions*, produce a vast annual sum; by which, in addition to their ministers and families being abundantly provided for at home, numerous missionaries are employed abroad; and many expensive Chapels are annually erected. The *Society of Friends* have also a united plan of operation, and a yearly Assembly. Having laid as the basis of their Union, love and peace, they have reared on it a superstructure of benevolence by which schools for their children, aged and infirm persons, the sick and destitute of every description, are provided for. In addition to all this they are at a great expense in civilizing the Indians and liberated Africans in America, furnishing them with implements of husbandry and mechanical tools, as they are of opinion civilization should precede religious instruction among the heathen. They have long since established schools for teaching them reading, writing, and arithmetic; particularly in the states of *Maryland, Virginia, New-York,* and *Pensylvania.* We cannot but exclaim, Admirable! What noble examples for the Baptists! "Why should the men of Judah be the last to bring the King back?"

As each of these denominations have a mode of government peculiar to themselves; so when the Baptists form their Union they must have a constitution arranged upon the principle of the independance of their churches. They must have rules which every member can cordially subscribe. They must avoid entering on the settlement of disputed matters in separate societies to which every church is competent, if they feel themselves disturbed by them. The Union must only engage in promoting great and important objects, which are of general concern to the whole denomination.

As the intended union is of the first importance, and if established, may be of very general advantage to the denomination and to the cause of Christ in general, the following suggestions are presented to the readers of the magazine for consideration.

1. The annual country associations to be continued as usual, only altering the time, if they are not held some few weeks before the period fixed for the general assembly.

2. That each church connected with a country association pay in addition to their present contribution to its "Fund" a small sum towards the journeying expenses of those persons whom they appoint to attend the general assembly.

3. That each association appoint representatives, either ministers or deacons, to the general assembly, who shall take with them the state of the churches—the Breviates—and a contribution towards the general fund.

4. That these Representatives, together with the ministers in London, compose a committee, who shall collect the general state of the churches; prepare a report to be read to the general assembly; an epistolary address to the churches, &c.

The principal object to be promoted by this union is the India Mission; as it may tend essentially to promote plans for its support and further extension.

Many particulars might be adduced to shew the magnitude of this undertaking to evangelize the millions of Asia by translating and circulating the scriptures, preaching the gospel, &c. These considerations, however, are familiar to all the members of our Churches; they have prayed for the prosperity of the missionaries and have rejoiced in their success. It is hoped a general assembly would promote the establishment of auxiliary societies, and thus convert our churches into societies for this important purpose. A very considerable annual sum may be raised in this manner. Suppose the number of Baptist Churches in England and Wales to be 600; and that in each church 30 persons subscribe *one penny* per week, the aggregate amount would be 3,900£ per year; many of ours friends it is presumed, would give still more, even "as the Lord hath prospered them," and thus a permanent supply be raised for that cause which must go on, till "the Kingdoms of this world become the Kingdoms of our Lord and of his Christ."

Another important end would be to make a better provision for destitute Ministers, their widows, and children. Some

excellent funds already exist, from which assistance is afforded, and which is gratefully accepted. These are a class of persons who have *claims* upon the churches for assistance when they are in need. To the labours of the ministers many in our Churches owe their own souls; the husbands of these Widows, not only imparted the Gospel, but even their own souls, to promote the spiritual prosperity of their hearers! The fathers of these children ministered "spiritual things," let their destitute orphans gather some of the *gleanings*, if not permitted to *reap* your "carnal things." It is recommended that for this purpose an an annual public collection be made in all the churches in England and Wales. If only a small sum were collected in each of the 600 churches, the amount would be considerable. If it were agreed, for the purpose of raising a fund, that it should accumulate for 6 years, nearly 10,000 pounds may be collected; from the interest of which and the subsequent Annual Subscriptions, much assistance may be afforded to the persons for whom I plead.

This sketch is humbly submitted to the consideration of the Baptist Churches in general; particularly to the pastors and other brethren, who at Midsummer next it is hoped, will form the general assembly. Looking forward to that time, let all our churches implore the God of all Grace that he would pour out his Spirit abundantly upon them, and communicate to each "the spirit of love and of a sound Mind."

Dewsbury. *J. LIND.*

ADDRESS ON OPENING A CHAPEL.

[The lease of the chapel occupied by Mr. Wilks and his friends in Norwich being nearly expired, they have obtained a very convenient spot of ground in a central part of the city, on which to erect a new place. On the 14th of September last, the first stone of the new chapel was laid, and Mr. Fuller, of Kettering, delivered the following address to a large number of people assembled on the occasion.]

HAVING been requested to say a few words on this occasion, I wish, my friends, to direct your attention not so much to the *place* about to be erected, as to the *use* to which I trust, it will be appropriated. Under the gospel it is not place, but the worshipping of God in spirit and in truth that is of account.

To fix your attention on this subject let us read a passage from 1 *Pet.* ii. 4, 5. "To whom coming as unto a living stone,

disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Much of the religion of the Old Testament consisted in the building and worship of the temple; when therefore the New Testament was introduced it was usual to speak of its religion under this imagery. Thus the passage which I have read alludes partly to the building, and partly to the worship of the temple. As the stones were laid on their foundation, so believing in Jesus we "come to him as unto a living stone," and are "built up a spiritual house," and as the priests offered up their sacrifices, so believers are "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." There were, however, great *disparities* between the Old and New Testament temple; the stones there being mere unconscious matter, were brought; here, being conscious and voluntary agents, they "come;" the foundation there was also mere matter, but here it is "a living stone;" that was literally a house, this "a spiritual house;" priesthood was there distinguished by descent, here by character; their sacrifices were taken from the herd or the flock, ours from the heart, the offering of prayer and praise, presented in the name of Jesus Christ.

But laying aside the imagery, we may consider the whole as furnishing a description of *individual* and *social* religion. Social religion begins with individual, and individual with "coming" to Jesus Christ.

The scriptures make much of *coming* to Christ However correct we may be in our deportment, and devout at the stated seasons of worship, if Christ be disallowed, all is nothing. Election itself no otherwise secures our salvation than as it secures our coming to Christ for it. "All that the Father giveth me shall come to me." The atonement of Christ does not avail us but as coming to him. It was thus in the atonements under the law: in some cases sins were confessed by the party on the head of the animal, in others by the priest on his behalf, but in no case could they derive benefit but as "comers thereunto."

The first operations of true religion in the mind work in this way. Christ may not be the first object to which a sinner's thoughts are turned; this may be his sin and exposedness to the wrath of God: but let our thoughts of sin and misery be as

pungent as they may, if they lead us not to Christ for salvation there is no true religion in them. He is "the way" to God; "no man cometh unto the Father but by him." We may be burdened under guilt and fear, but till we *come* to him with our burden, there will be no gospel rest for our souls. The promise is not made to us as burdened, but as *coming* to Christ with our burdens.

Nor is it confined to the time of our first believing; the christian life consists in coming to Jesus. "I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, is by faith on the Son of God, who loved me, and gave himself for me." That which food is to the body, the doctrine of Christ crucified is to the mind: "Except we eat his flesh and drink his blood, we have no life in us."

Our estimation of other objects is often governed by public opinion, but we must appreciate Christ not by what men think of him, but by what he is in the account of God. He may be "disallowed indeed of men, but chosen of God and precious;" and if we are of God we shall be of God's mind; he that is precious to God will be so to us. May there be many characters of this description, my friends, amongst you! You will then have materials for the building up of the spiritual temple, and for the offering up of spiritual sacrifices, acceptable to God by Jesus Christ.

This leads us to add a few remarks on *social* religion, under the same idea of a temple; particularly, on the materials with which it must be built—the important character it sustains—the employment of its priesthood—and the medium through which all their sacrifices must be accepted.

The proper *materials* for the christian temple are "lively stones;" else they will not fit a living foundation, nor unite with other living stones in the building. Beware that the desire of being a large and opulent people may never induce you to overlook this. If it ever come to this that your members are admitted on any principle short of faith in a living Redeemer, Ichabod will be written upon your doors!

The *important character* you sustain is that of A TEMPLE FOR GOD TO DWELL IN. If the word of truth be preached amongst you, the worship of God preserved in its purity, and the ordinances of Christ observed according to their primitive simplicity, God will dwell in you, and walk in you, and be your God, and you shall be his people. God in his word makes great

account of christian churches, as being the appointed means of establishing his kingdom among men. With what complacency did he speak of ancient Zion. "This is my rest for ever, here will I dwell for I have desired it."—"The Lord loveth the gates of Zion more than all the dwellings of Jacob." What a high degree of interest is Christ described as taking in the concerns of the seven churches in Asia. The same idea is conveyed by the judgements denounced against those who have corrupted or persecuted them. "If any man defile the temple of God, him shall God destroy." It was this that opened the gates and broke down the walls of old Babylon, and it is on account of this that that another Babylon, the anti-christian church, shall come down even to the ground. "They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy!"

As to your *employment* as a holy priesthood, this is to offer up "spiritual sacrifices." We have heard much of 'the christian priesthood' as applied to ministers; but christianity knows of no priesthood but what is common to christians. It knows of pastors, bishops, elders; but it is a misnomer to call them priests. It is for you all as christians to offer up prayer and praise, both for yourselves and others; and may you continue on this spot to offer them!

Finally, Be not forgetful of the *medium* by which all your offerings become acceptable—"Jesus Christ." We must not carry our offerings in our hand, like Cain, presuming to be accepted on account of them. The order of the divine proceedings is the reverse of this. The Lord had respect not to the offering of Abel, and so to him, but to Abel and so to his offering. The good works of sinful creatures, even those which are most "spiritual" are no otherwise acceptable to God than by Jesus Christ. The case of Job and his three friends serves to illustrate this principle. The Lord was so displeased with them that he refused to accept even a petition at their hands. "My wrath, saith he, is kindled against you—take your offerings, and go to my servant Job—he shall pray for you—him will I accept—lest I deal with you after your folly!" Such is our case, and such the intercession of our Redeemer. Him God accepts, and through him our prayers and praises become acceptable to God.

ANSWER TO A QUERY.

See our last, page 108.

To the Editor,

If your correspondent Brattonus will turn to your Number for May, 1810, he will find an extract from a work entitled *Candour* and *Consistency United &c.* by John Ovington, which I doubt not will give him full satisfaction on the subject of his enquiry. I do not hesitate to say that it is the plainest and best explanation of the *Baptism* of *the Holy Ghost* which I ever saw. I never knew any one read it without being fully satisfied upon the subject. It will there appear that the subject has been much misrepresented, and that writers and preachers have very generally mistaken the nature of it.

I am happy that this opportunity offers to express a wish, in which I think you will concur, (because in your review of that work you said you wished to transcribe *half of it into your own pages,)* I wish that excellent work was in the possession of all the members of our Churches; not only because it contains so many instructions well adapted to promote harmony and happiness in our churches, but because it is the most suitable book that I have ever met with, to lend to inquirers, who desire to be instructed in the duties of Church members.

Your inserting this in your pages will not only oblige me, but many more of your constant readers.

London. *J. T——*

Papers from the Port-folio of a Minister.

Testimony in favour of Religion.

THE following Epitaph on the Tomb-stone of his serene Highness *the Duke of Wirtemburg*, who died the 23rd of October 1793, written by himself, may be considered as one among the many testimonies in favour of religion towards the close of life.

"Friend, I enjoyed the pleasures of this world in fulness. I was attracted by their charms, and blindly followed the torrent. Heaven! what a prospect when I opened my eyes! Days, and years passed away, and the good was not thought on! Flattery and falsehood exalted the meanest of my actions; and the vail which covered the truth was to me a thick cloud, which the strongest rays of the benevolent sun were unable to pierce. Nothing remains now of me; this stone covers my grave, and with it all the past. O Lord, watch over my futurity."

Law against reading the Bible.

In the reign of Henry V. about 400 years since, a law was passed against the perusal of the Scriptures in English, by which it is enacted, "That whatsoever they were who should reade the Scriptures in the mother tongue, they should forfeit lande, catel, & goods, frome theyre heyres forever. And so be condemned for heretykes to God, enemies to the crowne and most errant treitors to the lande.*

Truth of Revelation.

There are four grand arguments for the truth of the Bible. The first is, the Miracles it records; the second is, the Prophecies; the third, the Goodness of the doctrine; the fourth, the moral character of the Penmen. The Miracles flow from divine Power—the Prophecies from divine Understanding—the Excellence of the Doctrine from divine Goodness—and the moral character of the Penmen from divine Purity. Thus Christianity is built upon these four immoveable pillars—the Power—the Understanding—the Goodness—and the Purity of God.

Simpson's Plea. Note, p. 100.

Miscellanies relative to Indian Literature, Manners, &c.

IMMOLATIONS ON THE FUNERAL PILE IN MAY AND JUNE, 1812.

Places.	*Female's name.*	*Age.*	*Children left.*	*Husband's cast.*
Kalceka-*poora*,	Hira,	18	1	Brahum.
Ditto,	Radha,	22	2	Oilman.
Ditto,	*Sukhee*,	33	2	Blacksmith.
Ditto,	*Sarutee*,	25	2	Brahmun.
Ditto,	*Koomaree*,	40	4	Carpenter.
Baloochura,	*Kaminee*,	32	3	Brahmun.
Bamuniya,	Rajee,	25	3	Kaist'ha.
Ditto,	Roopee,	25	2	Brahmun.
Shree-*nugura*,	*Bimula*,	31	3	Carpenter.
Juyu-para,	*Koushulya*,	45	5	Gardener.
Ditto,	Five women,	—	4	Merchant.
Kashim-bazar,	*Soonduree*,	35	3	Goldsmith.
Ditto,	Dasee,	34	3	Brasier.
Calcutta,	Shyamee,	32	2	Brahmun.
Ditto,	Tara,	19	1	Goldsmith.
Ditto,	*Soondaree*,	31	3	Blacksmith.
Ditto,	Jeera,	25	3	Kivartta.
Bilya,	Rammunee,	27	2	Brahmun.
Kumula-poora,	*Ratuna*,	16	0	Husbandman.
Ditto,	*Munee*,	33	3	Oilman.

* In contrasting the above Statute with the indefatigable exertions that are now making to print and circulate the Bible, we see what a happy revolution has taken place in the public sentiment

Places.	*Female's name.*	*Age.*	*Children left.*	*Husband's cast.*
Kumula poora,	Dasee,	25	2	Goldsmith.
Ditto,	Bhugwutee	38	4	Rajpoota.
Ditto,	Lukshmee,	60	5	Washerman.
Ditto,	Shyamee,	30	3	Gardener.
Ditto,	Mutee,	38	4	Oilman.
Mana-singha-poora,	Daminee,	40	3	Kaist'ha.
Ditto,	Padma,	33	2	Ditto.
Ditto,	Luleeta,	45	6	Ditto.
Ditto,	Somee,	30	3	Carpenter.
Burdhman,	Koomaree,	28	3	Rajpoota.
Ditto,	Dropudee,	31	3	Carpenter.
Ditto,	Tripoora,	38	4	Blasksmith.
Kochu-nugura,	Duya,	35	4	Ditto.
Brahmun-poora,	Nuyanee,	21	3	Weaver.
Nuya-serai,	Sidhoo,	25	3	Potter.
Inkoo-serai	Rumunee,	19	1	Brahmun.
Ditto,	Sukhee,	32	3	Ditto.
Ditto,	Shomee,	30	3	Barber.
Shree-nugura	Vimula,	31	3	Carpenter.
Ram-poora,	Shyamee,	38	3	Brahmun.
Amur-poora,	Kinee.	16	1	Bagdee.
Gopal-nugura,	Sona,	39	3	Kivurtta.
Manik-poora,	Bhuwanee	29	3	Ditto.
Ditto,	Bhabinee,	38	2	Gardener.
Ditto,	Suruswutee,	19	1	Oilman.
Ditto,	Visukna,	40	4	Weaver.
Tareshwura,	Shyamee,	37	4	Brahmun.
Ichanugurya,	Priya,	17	1	Ditto.
Ditto,	Chitra,	52	4	Ditto.
Ditto,	Kalindee,	25	2	Oilman.
Katulya,	Mohinee,	33	4	Barber.
Teghuriya,	Soonduree,	38	3	Kivurtta.
Ditto,	Shushee,	33	3	Barber.
Ditto,	Nuyanee,	25	3	Brahmun.
Chunakuli,	12 women,	—	30	Kooleena brahmun.

This last mentioned Brahmun had married twenty-five women, thirteen of whom died during his life time; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a kooleena brahmun, of considerable property, died at Sookachura, three miles east of Serampore. He had married more than forty women, all of whom died before him excepting eighteen; on this occasion a fire extending ten or twelve yards in length was prepared, into which the remaining eighteen threw themselves, leaving more than forty children, many of whom are still living.

Obituary.

JOSIAH GARRATT.

"What I do (said the Saviour to Peter) thou knowest not now; but thou shalt know hereafter." "Thy way is in the sea, and thy path in the great waters; and

thy footsteps are not known," said the devotional Psalmist; these divine sentences, and others like them, often occur to our recollection, but it may be never more appositely and powerfully than when God removes a gracious promising member of a church, at an apparently premature period; removes him not only from a scene of discipline, but activity and usefulness, to a state of knowledge, rest, and triumph; we are ready to say that such can ill be spared. This was the case in reference to Josiah Garratt, who sickened and died in his 19th year, and about one year and a half after he had openly declared himself on the Lord's side. But shall not the Judge of the whole earth do right? During his affliction he was mercifully supported; but by no part of God's blessed word more sensibly than the following; "Fear thou not, for I am with thee, be not dismayed," &c. He considered this cluster of promises as addressed to the servants of God under every dispensation, and humbly hoping, on scripture evidence, that *he* was a servant of God, he scrupled not to rejoice in what God had said. Hence it not only produced a calm and happy, but sometimes a triumphant state of soul. The young people of the church and congregation who visited him, were separately, affectionately, and faithfully addressed, under circumstances favourable for suitable impressions; God grant that these addresses may never be forgotten. But to give a more correct idea of the state of his mind, I shall transcribe two or three extracts from his diary.

"June 7th, 1811." Surely this was a day that will be remembered through the countless ages of eternity; never did I see so much of the faithfulness of God before, 'tis now I can take up that part of God's word, and exclaim with joy, "I love the Lord because he hath heard the voice of my supplication." Before I unfold this memorable time, I would pray that whenever I look on these pages, I may feel as I did then, O happy day! sweet hour! Surely it was the sweetest I ever spent on earth. On Thursday night, after leaving a conference meeting, I visited B. H. who was at that time very ill, and being asked to go up to him, I went, but how I felt then I never can describe! There to behold a youth in the space of a few days laid upon a bed of sickness; one who was so lately the picture of health, activity, vivacity, and beauty, now laid low and almost insensible. The scene to me was the most affecting I ever beheld, (at least I was most affected by it.) I left him, but what sensations followed me none knew but myself! I came home, brought the news that he was worse, all seemed to be wishing for his restoration; but I felt such painful sensations at myself, when I thought, "should he be taken away, why did I not speak more earnestly, more frequently, and more decisively, to him about his eternal welfare?"

Referring to the evening when he related to the Church God's dealings with his soul, July 26th, 1811; he observed, "My heart overflows with gratitude, my soul is filled with joy, when I think how God has upheld and sup-

ported me, but how I know not. I expected this morning that I should not be able to say any thing about the love of God shed abroad in my soul. If I began to think, it caused such a perturbation that I was obliged to dismiss the subject, and turn my thoughts to some other; about five o'clock I was much depressed, but the affectionate address I had from Mrs. R. gave me much comfort, and also reason to hope that I should be supported, I now found my mind calm and comforted, trusted solely in God for strength, and was not dissappointed. I hope he stood with me, we who were candidates for baptism engaged with the members in singing and prayer, previous to our giving in our experience, then we withdrew, and came one by one as we were sent for. Having declared what God had done for me, I was happy to think that I could appeal to God for the truth of what I then asserted. I thought that "through floods or flames," I could go, did Jesus lead the way; my heart was so filled with love and astonishment that the Lord should so appear for me. Mr. F. very solemnly and affectionately addressed us, after which we sang the 438th hymn, appendix. Here I think I enjoyed a heaven upon earth, the scene was truly affecting and solemn; this was the happiest night I ever spent in that place; my soul was delighted, my affections set upon things eternal and divine, Here I could use those words of the poet "Why was I made to hear thy voice, and enter while there's room?" Lord renew such seasons, for truly they are strengthening seasons to the soul; a foretaste of heav above; may I experience ma such again, as I pass throu this wilderness. The affecti which the people seemed possess one towards another, a especially towards the Can dates, made me think it rese bled the society above more th any thing else I ever saw befor The last extract shall be the l he ever wrote—

August 16, 1812. "The L still preserves me in the land the living, but soon I hope to rive where death shall never ter; the last enemy to be destr ed is death. O how despica is earth now in my view, "Van of vanities all is vanity." "I w more love, a stronger faith, a li longer, and then I shall have exchanged for sight; a glori a wonderful, an eternal sight, the mansions of bliss abo Blessed God, take me to thys I am gliding into eternity as as time can carry me, and soo will be said of me that I am d and gone! Great God, prep me for the important chan When nature cannot yield s port, the least support, do thou pour in the cordials of vine love; in the last hour O him smile, whose smiles wo cheer the shades of hell, scatter all its gloom; then ma give a parting challenge to all powers of darkness, and thro almighty power defy and con all. Let me appear before t clothed with the spotless r teousness of him who once h upon the accursed tree, but in heaven he reigns."

From these brief extracts we ceive the state of his mind, w visiting a young person in af

tion—when about to join the church, and when about to leave the world. May the spirit of God and of Glory produce and increase that real godliness in every church- which endears Josiah's memory in this ; and may our youth, but especially such as knew him, partake of his spirit and consolations! Surely it is nothing but the influence of the fear and grace of God that can stamp an individual with real value. Are lively sensibilities desirable? here they are perceived in godly sorrow and grateful joy. Are ardor and energy desirable? here they are discovered in the cause of truth and righteousness. This is true pleasure, true greatness; this is what gives boldness and holy fortitude in the prospect of eternity; thus lived and thus died our dear brother, November 27, 1812.

Coventry. *F.F.*

GEORGE CLARK.

George Clark was about 14 years of age, the son of William Clark, an honourable member of the Baptist church at Bythorn, Hants. At about 9 years of age, he was seized with the measles, which so affected his whole mass of blood as to occasion large running sores in various parts of his body, which rendered him incapable of walking without the help of a crutch, and at length terminated in death. About eighteen months previous to his dissolution he was deprived of the use of his left arm and both his legs. His pious father frequently conversed with him on the importance of vital religion, while he daily intreated the Father of mercies to sanctify the afflictions of his child, to the salvation of his soul; but it was not till within fourteen months of his death that he manifested a serious concern for his eternal welfare. One evening family prayer being ended, his father said to him, "My dear, you must endeavour to pray for yourself ;" to which he replied with tears, "I know not how to pray as I ought;" he wept a considerable part of the night after, exclaiming, "Lord what I know not teach thou me." He now saw and lamented the depravity of his nature, and often prayed for the renewing and sanctifying influences of the Holy Spirit, pleading the mediation of Christ as the ground of his acceptance with God. Now Jesus became precious to his soul, and the mention of his name was to him as ointment poured forth. When sabbath-day came, he earnestly requested his father to carry him to the house of God; his father replied that it would occasion him so much pain, his sores being large and numerous. "I shall be happy," said he, "if I am taken to the meeting, for there I shall hear about the blessed Jesus." His father acceded to his wish, and often took him to the meeting, and though his pain was frequently acute, he was very attentive; at hearing the doctrine of human depravity he was humbled, while the invitations and promises of the gospel were sources of encouragement and consolation to him; so that he sat under the divine shadow with delight, and found his fruit sweet unto his taste, which furnished him with matter for thanksgiving, prayer, and conversation, during the week. It was within six weeks of his dissolution that the writer was requested to see him. Eager

to hear all I had to say, though greatly worn down, he never appeared tired. On one occasion he said, "Ah sir, I was born in sin and shapen in iniquity, I have sinned against God, I deserve his wrath." On being asked if he endeavoured to pray, he answered, "I hope I do, and sometimes I feel very happy in the duty, but it is not always the case, for Satan interrupts me by putting bad thoughts into my mind. In reply to the question, what do you pray for? he said, "for a new heart, for I know except I be born again, I cannot enter the kingdom of heaven. I also pray for more heavenly mindedness." When asked if he felt a love to the Lord Jesus Christ? He replied, "I hope I do, he is the only Saviour of poor sinners; Oh that I may know him whom to know is life eternal; I hope I know a little of him already, and trust I can say, though my poor body gets weaker and weaker, my soul grows stronger and stronger in the Lord. Upon my entering his apartment on another occasion, he exclaimed "I am still alive, sir. I thought last night I should have given up the Ghost before now, but all things are possible with God. Oh what a hell-deserving sinner I am, what a burden sin is when we are made sensible of our real character. Oh that the Lord may make me truly sensible of my condition as a sinner, and save me from condemnation and pollution, through the blessed Jesus, but what an enemy satan is to the souls of men, he wishes to have all the human race; but God is stronger than he, and will save some sinners, I hope he will save me." On being asked if he wished to live? he answered "No, there is nothing here worth living for, what are riches, or even the enjoyments? I would rather die this moment and be with Jesus than live and sin against him; nevertheless, I would wait all the days of my appointed time till my change come. His patience in his long and heavy affliction excited the admiration of all around him, he was never heard to murmur ever under his sharpest pain, but would frequently say "tis all right,

> Though painful at present,
> 'Twill cease before long;
> And then O how pleasant,
> The conqueror's song."

To his weeping parents he often said " don't distress yourselves on my account, I shall be quite well by and bye; I shall soon be with the blessed Jesus."

Persuaded that the hour of his departure was at hand, he expressed a desire to see his two brothers, who lived at a distance; on their entering his apartment, they expressed a hope that he would recover, he answered, "It will not be on this side eternity, nor do I desire it. I hope, my brothers, you will see your need of the Saviour; that you will seek him and find him." Soon after he fell asleep in Jesus. On the following sabbath his death was improved from *Job* xiv. 14. *All the days of my appointed time will I wait till my change come.*

Bythorn. *J. C.*

MRS. BRIGHT.

Died, at Sheffield, January 6, 1813, Mrs. Rebecca Bright, in the 80th year of her age. In her 77th year she was publicly baptized and joined the Baptist

Church in the above Town: in which church she has left a son, two daughters, and a granddaughter. She loved the house of God, and notwithstanding the infirmities of old age, was often there in the morning when many of the young and healthy were absent. Her last illness was short, but in it she was sensibly affected with God's goodness towards her, and was very desirous, if it was the Lord's will, that it might be the time of her departure. On Lord's-day, the 17th her death was improved by her Pastor to an attentive and affected congregation, from *Heb.* ix, 27. "It is appointed unto men once to die."

ACCOUNT OF RELIGIOUS PUBLICATIONS.

An address to the public on an important subject connected with the renewal of the charter of the East India Company. By ROBERT HALL A. M.

THE petitions lately presented to the House of Lords from the church of Scotland, praying that their ministers might be tolerated in India, is said to have excited the surprise of a noble Duke, who could not have conceived such a petition to be necessary. His Grace's mind seems to have been struck somewhat like that of Ahasuerus when his queen intreated that "if it pleased the king, her life might be given her at her petition, and her people at her request!" It is a fact however that no ministers but those of the church of England have been allowed so much as a legal toleration in India. The missionaries who have gone thither within the last twenty years from among Protestant Dissenters, continue there only by connivance. In the estimation of some this circumstance has tended to sink them: in this way however the gospel has taken root, and we trust will continue to flourish.

At the present time when a renewal of the Company's charter is expected, it is no wonder that the great body of christian people through the kingdom, should feel it an imperious duty to use all lawful means for obtaining a clause in the expected charter which shall authorise the peaceable dissemination of christian principles, whether amongst Europeans or natives, and the sending out of missionaries in our own ships.

To this subject Mr. Hall has invited the attention of the public and of the Legislature. The address, though comprehended in a small compass, does ample justice to the argument; and though respectful, is both serious and pungent.

The author has shown in a very striking light, that for a people professing Christianity to discountenance and suppress it, and this while every other species of religion is allowed the most perfect liberty, is without an example in the history of the world, and must subject the ruling powers not only to the charge of intolerance, but of inconsistency and meanness—that if christianity be from heaven, its progress cannot be obstructed without directly *fighting against God*—that the conversion of the Hindoos is practicable—that christian missionaries for more than a century have settled in India without producing any of those evils which adversaries affect to dread—that instead of the natives being excited to tumult or discontent by their preaching, no persons have been so popular amongst them as those who have been most distinguished by their steady and persevering zeal in disseminating christianity — that the Hindoos, though strangers to the theory, have been long familiarized to the practice of toleration—that

christian converts have been uniformly attached to the British Government—that religious toleration implies not merely the freedom of thought,(which no human power can restrain, and which equally exists under the most tyrannical and the most enlightened governments) but the freedom of communication, and the right of discussion within the limits of sober and dispassionate argument; that to withhold this is persecution—and that to object the want of miracles is to involve the whole christian community established in these realms in the foul reproach of being the illegitimate offspring of fanaticism or imposture.

We conclude with a few extracts, not for the purpose of satisfying our readers, but rather of inducing them to procure the address itself.

Speaking of the advantages resulting from christian principles, the author says—

"The prevalence of christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement.— While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of Idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a cure?"

Again, "If we consider what may be the probable intention of providence in opening so extensive a communication betwixt Europe and the most ancient seats of Idolatry, and more especially of subjecting such immense territories in the east to the British arms, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion. —By an astonishing train of events a large portion of the population of the oriental world has been subjected to the controul of an Island placed in the extremities of the west of Europe: Kingdoms have fallen after Kingdoms, and provinces after provinces, with a rapidity which resembles the incidents of a romance, rather than the accustomed order of political events. It is remarkable too that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan Idolatry; forming an intimate connexion betwixt the most enlightened of christian nations, and the victims of the most inveterate and deplorable system of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high a pre-eminence."

Again, "Here are a people, indignant posterity will exclaim, who profess subjection to the Saviour of the world, and hold in their hands the oracles which foretell the universal extension of his dominion, who yet make it a crime to breathe his name in pagan lands, and employ their power to fence out the scene of his triumphs, and render it, as far as possible, inaccessible to his religion!"

Letter from a Field officer at Madras in the service of the East India Company to a member of the Board of Controul, on the Conversion of the Hindoos.

From the title of this pamphlet we were prepared to read a letter from the *east*, and from the assurance in the first sentence of the preface, that it was written "at the period of its date,(Dec. 1808) and was not intended for the public eye," we expected to find its contents would have corresponded. As we proceeded however, it did not seem to be the kind of style suited to a private letter, but an artificial piece of declamation put into the mouth of a missionary, and of a brahman, partly to undermine

christianity, and partly to eulogize heathenism. Before we had got through it we perceived that we had been taken in: and that instead of a field officer at Madras, writing to a member of the Board of Controul in Dec. 1808, we had merely a partizan in the *present dispute between the Company and the Ministry!* The writer should have made matters hang together better than thus. He may, for aught we know, have been in the east; or he may have occupied an exalted situation in Grub Street. However this be, the piece is beyond all doubt of *home* manufacture, and has been written within a month or two at longest.

The author has utterly failed as to keeping up the character of a *field officer*; he has succeeded however in preserving what was more natural to him, that of a modern infidel; who while labouring to crush christianity never fails to declaim against persecution, and while advocating the cause of heathenism to make hypocritical pretensions of reverence for "our holy religion!" We should suppose that the East India Company cannot feel obliged to such partizans as this writer, unless they wish to have their cause identified with that of paganism.

As if to furnish something that should correspond with the professed date of the letter, the stale story of the *Vellore mutiny* is revived, and represented as originating in the religious tracts translated by the missionaries, and industriously circulated in the country. But if so, how was it that in the course of a most accurate investigation of the circumstances which led to that tragical event, not even the name of a missionary was mentioned? That such was the fact we are assured on the authority of Lord Teignmouth. Are we to discredit this on the assertion of an anonymous writer who sets out with an assurance that his letter was written from Madrass in Dec. 1808, and proves beyond all reasonable doubt before he has done, that it was written within a few weeks, and in his own country! His account which is a mere repetition of the repetitions of Major *Scott Waring*, may have about as much truth in it as the story of his having met with a missionary and with a brahman at Tanjore, and of their having delivered the speeches which he has put into their mouths. Religious tracts may possibly have been circulated on the Coast of Coromandel by *Schwartz*, and his colleagues, though of this we have never heard; but as to any being translated by the Bengal missionaries (to whom the writer manifestly refers) it is entirely a fabrication. They were a thousand miles off at the time.

Of the conspiracy in "the district of Travencore" we have not heard the particulars; but have no apprehensions of its being found to have been occasioned by christian missionaries. It is very extraordinary that the Seapoys cannot be convinced that the British Government does not mean to compel them to turn christians, when the natives of Bengal knew as long ago as 1806 that it did not *wish* them to do so. Yes, all the Hindoos and all the Mahomedans understood that year that it was not of the Government to discountenance their religions; nor did they make any secret of it, but talked freely one with another upon it. How stupid must these Seapoys in the district of Travencore be, not to understand that in a course of years which the Bengalees understood as soon as they heard of it.

The object of this writer evidently is, to give such a colouring to heathenism that it may appear to us innocent and virtuous, and to christianity that it may appear to our rulers turbulent and dangerous. There is some difference, however, between "calling evil good and good evil," and proving them to be so; between dashing, and flourishing, and affecting to be eloquent, and being so; and between setting up a man of straw under the name of a missionary, and beating it down by another under the name of a brahman, and establishing his argument in the words of truth and soberness.

This artifice of putting a speech

into the mouth of a brahman shows how agreeable it would be to some men if the Hindoos would really raise a tumult against Christianity. But in respect of this they are such an inert mass that there is no moving them to it. If any thing of the kind be done, therefore, it must be by creating fictitious brahmans, and putting speeches into their mouths. But then it should be by a person who has seen some of these brahmans, and who knows something of them; otherwise he will be in danger of ascribing ideas to them which never enter their minds, and of putting language into their mouths befitting only that of an English pedant.

A Vindication *of the Baptists from the Strictures made on their sentiments and practice by a Minister of the Gospel, in a Pamphlet lately published, &c. &c. By* Isaiah Birt. Button, *London.*

A SMALL pamphlet, of one shilling price, does not require a long review; but we rejoice to see it written with much candour and a truly christian spirit, which we pray God may ever be discovered in all disputes with our christian brethen.

Mr. Birt's opponent is a clergyman of the church of England, from whose general character better things might have been expected, than the harsh and intemperate charges which he has brought against those christians, who not being able to find any command, example, or fair consequence of scripture, to authorise infant baptism, not only scruple to baptize their own children, until they give evidence of repentance and faith, but also dare not refuse to immerse in the name of the Father, Son, and Spirit, those persons who do give such evidence, and who now desire to be baptized, notwithstanding their having been previously, though without their knowledge or consent, sprinkled in their infancy.

This clergyman affirms, that we "blasphemously, aye blasphemously, teach them to be ashamed of their infant dedication to the blessed Trinity, to abhor it, and repent of it in the face of the world, by undergoing a fresh ceremony. "This," he says, "is a repentance that ought to be repented of in sackcloth and ashes, it is a species of witchcraft to renounce one's baptism." He ventures to affirm, (with what justice let the Searcher of hearts judge between us) that the person "repenting of the sin of infant baptism and being re-baptized, causes more joy to the baptists, than they experience at the conversion of an unrenewed soul; but "however a baptist may rejoice at seeing such converts to his pool who having been baptized and witch like renounce baptism, it is a joy quite foreign from that of angels at this, angels would rather mourn than joy; rather weep than smile."

Surely, if we were mistaken, this is not the way our brethren should take to convince us of our error. They ought not to judge our hearts; they ought not to charge upon us consequences that we abhor. If they can prove us mistaken by the New Testament, we will thankfully follow the light. But, even if we are in an error, might it not be illustrated by the following comparison?—In some Eastern countries, it is customary to marry infants in their cradles; let us suppose these marriages so valid as to be indissoluble, and to need no repetition. If then a female married in her infancy, should afterward refuse all connection with him to whom she was betrothed, she might be considered as acting a criminal part; but if one so married, who had lived for years without seeing her husband, should afterwards meet with him, be charmed with his person, his character, and every thing belonging to him, and wish to be publicly recognized as his wife, and to take him for her wedded husband before many witnesses, alledging that she knew nothing of what was done in her cradle, perhaps the witnesses were all dead, at least she remembered nothing of it, she had lived several years without knowing him or loving him, and now wished to give herself to him as her own act

and deed; would this be highly criminal, either in the sight of her bridegroom or of the world? The advocates of the old fashion might object to it, as tending to throw a slur on other cradle marriages; but who would call her a witch or an adultress? Especially, if she had this also to plead, that throughout the country, not one in ten of these infant-marriages were ever consummated, and that this tempted her the more readily to question their validity, and to wish peronally to celebrate the relation between her and her dear husband.

Mr. Birt, however, has well refuted the misrepresentations of his uncandid opponent, whom he treats with the politeness of a gentleman and the meekness of a Christian. It is supposed that the good man's mind was soured, by some relative of his own having followed the dictate of conscience, and applying for baptism as a believer in Christ, which Mr. Birt as a baptist minister could not conscientiously refuse to administer, which occasioned his writing in so hasty and violent a manner. May we all learn, never to dishonor any principle on which we may differ from the heirs of the same kingdom, by defending it with heat and bitterness. If we are wrong, we shall hurt ourselves, and even if we are in the right, we shall be likely for a time to injure the truth.

Mr. Birt's Pamphlet well deserves an attentive perusal, by persons on either side of the question in dispute.

ש כ

A Congratulatory Letter to Dr. Herbert Marsh, *on his judicious Enquiry into the Consequences of neglecting to give the Prayer-Book with the Bible. By* Peter Gandolphy, *Priest of the Catholic Church.* 8*vo.* 3*s.* 6*d.*

THIS Pamphlet may justly be considered as the curiosity of the day; its contents are as extraordinary as the occasion on which it was written. It certainly is a child born out of due time, and would have better fitted the dark ages of popery than those in which we live. The occasion of its publication is simply this: A reverend University Professor, viewing with anxiety the increasing popularity of the Bible Society, the sole object of which is to distribute the sacred Scriptures without note or comment, and in which Society churchmen and dissenters are promiscuously engaged; sees, or apprehends he sees, a hard blow struck at the foundation of the established Church. In the warmth of his zeal against this dangerous heterogeneous Society, he appears strangely to have run foul of the popish creeds, and to have laid a sacrilegious hand upon arguments which for ages have been the exclusive property of the Catholic church. A friendly Catholic, hearing the tread of his foot, and with a little more candour than is universal in their communion, approaches him, holds out his hand, and addresses him with this CONGRATULATORY LETTER, "earnestly longing for the day, when churches so nearly allied in sentiment, shall be bound by the ties of one communion:" "Then," says the empassioned Roman, "I could adopt the language of Simeon, Now lettest thou thy Servant depart in peace, for mine eyes have seen thy salvation."

At the close of the Letter is a "Sermon," evidently designed to teach the learned Professor *the way of* the Pope *more perfectly.* The following extract is a *Note* incidentally thrown in; but which perhaps will shew as much of the man and his communications as any part that might be selected:—

"I lately listened to a Sermon preached in a Dissenting Baptist Chapel in the country, on the origin and authority of power. I say here nothing of the mischievous tendency of the preacher's instruction, either as it related to civil or religious authority:—but joining, in my way home, an individual of the congregation, I endeavoured to draw from him some information respecting

their practices in religion. Understanding that the first Sunday in every month, *without any direction from scripture*, is appointed for receiving the sacrament of the Lord's supper, my inquiry was if all received it. "No," he answered, "only those who *have an interest in Christ!!!*" "And have you," said I, "ever received it?" "No," he answered, "I have not yet been baptized." "You must be above forty," I continued, "and don't you intend to be baptized before you die?" "I don't know," he answered. "But," said I, "are you not commanded in the Bible to be baptized? Would you not be afraid to die without *Baptism?*" "No," he repeated, "unless I thought I had an interest in Christ." Now this man was going home to read his Bible, and a pretty hand he would be at it!!!! Is not such a system a complete reflexion on common sense?"

Though these simple observations of a plain countryman, made the reverend Priest stand so awfully aghast, and led him to ornament his anecdote with so many notes of admiration, who that ever saw the outside of a Bible, but must be convinced, that this poor man, who made no profession of religion himself, understood more of its nature than his fellow-traveller, who confidently boasted of attainments sufficient for himself and the whole of his flock? In a subsequent paragraph of his work; he gives the world this challenge; "I will engage by actual experiment to prove, that if twenty persons of equal talents be produced, all ignorant of the art of reading, one excepted, within three days I will communicate to the unlettered nineteen a knowledge of all those necessary truths and mysteries of the christian religion, which the biblical student shall not acquire from the Bible only at the expiration of the twelve months—I will venture to add, at the end of his life, however protracted." Perhaps there is more in this sentence than meets the eye; it is more than possible that the reverend priest holds it incontrovertible that the "mysteries" of his religion are not to be found in the Bible, of course the mere "biblical student" will remain, we had almost said *happily*, ignorant of them.

Religious Books lately published.

1. A Collection of Sacred Translations, Paraphrases, and Hymns. By Stephenson Macgill, D. D. Minister of the Tron Church, Glasgow. 12mo. 4s. boards.

2. Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL.D. of the Royal Military Academy, Woolwich. A new Edition considerably enlarged and improved; two Vols. 8vo. 14s. boards.

3. A Father's Reasons for being a Christian. By the Rev. C. Powlet. Second Edition. 10s. 6d. boards.

4. The Character of Moses, established for Veracity as an Historian. By the Rev. J. Townsend, M. A. 4to. 3l. 3s. boards.

5, Sermons by the Rev. John Styles of Brighton.

THEOLOGICAL NOTICES.

In the Press and shortly will appear, The Life of Dr. Thomas Goodwin, sometime President of Magdalen College, Oxford. 2nd Edition. 8vo. With a recommendatory Preface by *John Luther*.

The Rev. Samuel Bradley of Manchester intends to publish shortly in an 8vo. volume a course of Lectures upon important but controverted Theological Subjects, in which the leading Unitarian doctrines will be examined.

Mr. Drayton of Cheltenham has sent to press a volume of Poems on moral and religious subjects, which will be shortly published.

Mr. Bower will shortly publish a History of the Life of Martin Luther, with an account of the Reformation in Germany.

The Works of Dr. John Taylor

late professor of divinity and morals in the academy at Warrington, are printing in four octavo volumes. Also, by the same author, in a small octavo volume, the Value of a Child, or Motives to the Good Education of Children; in a letter to a daughter.

Mr. Allen's new Translation of Calvin's Institutes, 3 vols. 8vo. is nearly completed, and will be ready for delivery in the course of the month.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

A LATE REPORT

Of the Benevolent Institution at CALCUTTA.

The Managers of the Benevolent Institution beg leave to lay before its Patrons and supporters and the Public in general an account of its progress during the last eighteen months, together with the state of its funds, and regret that heavy domestic calamity prevented their doing this at the close of the year, and still more that the finances of the Institution will not permit them to wait to the end of a second year.

As the nature and design of the Institution have scarcely at any time been fully laid before the public, a brief account of these may not be deemed superfluous.

In this city (and perhaps some others in India) there are numbers of persons bearing the Christian name, who are the remote descendants of Hindoos and Musulmans. These, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian Education, and have never been favoured with Christian instruction in a language they could understand. The children of these persons therefore, while termed Christians are in a state of ignorance, if possible, greater than that of their Hindoo and Musulman neighbours, as they are acquainted with no written medium of instruction; being alike incapable of reading English, Portuguese, or Bengalee. The effect of their being thus debarred from all instruction of a moral nature appears but too plainly in their growing up in the practice of every vice to which their abject state exposes them.

The state of these children has been long beheld with commisseration by many while they have witnessed them ripening in vice and spreading infection around them, but the means of relief have not been equally obvious. To place them in any Seminary where they might receive christian instruction, their numbers rendered impracticable; for what funds would have sufficed for boarding and educating even half the children furnished by a population of a thousand persons? Nor, had the means been easily attainable, would such a step have been without its serious disadvantages: to say nothing of the difficulty of repressing vice where 4 or 500 accustomed thereto from their infancy are together, and necessarily left to themselves a great part of the day, the expending of 8 or 10 rupees monthly for several years, on children whose parents seldom realized more than half that sum to support a whole family, would have unfitted them for the humble sphere of life in which Providence had placed their parents, and which they themselves must fill; while their number would have rendered it impossible for the most active benevolence to provide them with situations in a higher sphere.

The plan of instruction matured by Mr. Lancaster, and so highly patronized by the nobility and gentry at home, and even by the Royal Family, is happily adapted to meet the circumstances of these numerous

and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind, and that happy method which enables Lancaster himself to instruct alone a thousand poor children in London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here who are in a sphere of life still lower. It is upon this plan, with such variations as circumstances require, that the *Benevolent Institution* is conducted. The children admitted are taught to read the Scriptures in English and instructed in writing and arithmetic. In addition to this, they are instructed in Bengalee writing and accounts, and taught to read the Scriptures in that language, in which indeed, as it is nearly vernacular to them, they understand the scriptures more readily than they do in English.

As the grand object in view is to implant in their minds the first principles of morality and religion rather than to train them up in any peculiar mode of worship, they are taught no catechism, but instead of it they commit to memory, and have constantly explained to them the Ten Commands with such passages of scripture as are connected therewith. Nor, as many of them are Catholics, are they compelled to attend the Protestant Chapel, but left in this point to the direction of their parents. Hence about a third of them only attend divine service at the chapel in the Loll-Bazar, where after the service is ended they are examined by one of the ministers relative to their proficiency in the knowledge of the scriptures.

This institution embraces objects of different ages. To affix an age beyond which they shall be refused, would cut off some from the benefits of instruction who need them most. Many are found among these children who at the age of twelve or fourteen have no idea of any written language. One would scarcely think it possible for persons bearing the Christian name to grow up in Calcutta, as ignorant of letters as the inhabitants of New Zealand. Such, however, is the case with too many in the city. But while they have the ignorance, they have not the simplicity of savages; unhappily for society, although all that improves the mind must come through the medium of letters, the principles which corrupt the mind and prepare it for the commission of every crime can be imbibed without them. Of such as these some came to the knowledge of this institution at the age of fourteen or fifteen; and it is impossible to deny admission to them when they seek it with all the eagerness characteristic of the human mind awakened from a state of ignorance to a sense of the worth of knowledge.

Others again, born in the interior of the country, and debarred by the poverty or misfortunes of their parents from learning to read, arrive in this state at Calcutta and seize the opportunity afforded of acquiring the first rudiments of knowledge, with an avidity scarcely to be credited.

Relative to the state of the school and various descriptions of children admitted, the following extract from a letter lately received by the Society from the head master, Mr. Leonard will not be irrelevant: "Our numbers in both departments of the Institution are as follows. Boys 241; Girls 83. Many of these however have been absent through indisposition during the late airy hot weather, some few are occasionally employed in writing by their parents and relatives, and a few absent themselves when they can elude the vigilance of their parents; these circumstances render a correct statement of the number that actually attend daily or monthly, very difficult. However of those who are absent through indisposition, some are coming daily, and new ones are almost constantly applying for admittance.

"The description of our pupils is truly novel, as it regards variety of colour, country, and religion. They consist of the children of European

native Portuguese, Armenians, Hindoos, Musulmans, natives of Sumatra Mozambique, and Abyssinia. The history of some of them involves circumstances somewhat interesting: that one of them I will relate: *Thomas Chanee*, a lad about twelve years old, after being some little time in the school, was placed with me as a boarder by his generous benefactor Capt. W. who in one of his late trading voyages had occasion to touch on the coast of Sumatra in a part inhabited by the Battas, where amongst other things, he one day observed three boys confined in a kind of wooden cage, cooped up like hogs; and upon enquiring into their circumstances, he found they were *fattening for the knife*, and were for sale. Capt. W. instantly bargained for them, and for 150 dollars had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say; but Capt. W. wishing to train up this boy to useful life, brought him to our school.

"When he was first placed with us we found it exceedingly difficult to make him understand the most simple thing, and more so to persuade him to touch food in the presence of any of our family. He continued so for more than a month, although we used every means we could devise to cultivate familiarity with him. He picked up a few words of broken English on board the ship and in Capt. W's family; but appeared to have no idea whatever of any other language, nor does he seem to have any idea of father or mother, nor do I conceive he knows that he ever had any parents. I have repeatedly questioned him upon the subject, but have received no other answer than that all he remembered was, Capt. W's carrying him to the ship.

"His rude state when placed with us both as it regarded ideas and articulation, was such as to make it exceedingly difficult to get him either to understand or pronounce. Hower I am happy to inform you that he has surmounted these obstacles by his voluntary and indefatigable diligence; but even here his strangeness of disposition has still appeared; for although he seldom parts with his book while day light continues, it is not often that we see him at his studies (out of school-hours,) as he prefers the most dark and retired corners of the house. One of his most favourite places of retreat has been an old palankeen that stands in a corner of the house. In this he has remained shut up many hours in the day, allowing himself only sufficient light to see his letters. He has lately taken a great liking to writing, and became so familiar with my second son as to allow of his ruling a book and setting him copies; but he has now so improved as to do without his assistance; he rules his book himself and goes on writing in own way. He begins likewise to read, and pronounces pretty clearly; in short if his life be continued, I have every reason to hope he will prove a valuable member of society. This poor savage boy has in the few months he has been in the school so advanced in learning as to read the New Testament fluently, defects in his pronunciation excepted, and to write a legible hand. I will now give you a brief account of the manner in which our school-hours are employed. You have already observed in your different visits, that the school is divided into classes, with a monitor and an assistant at the head of each. Our hours of attendance are from seven in the morning till two in the afternoon. The hours from seven to nine are devoted to the Bengalee language; after which the English part commences and proceeds as follows: The first class repeat from memory and spell twenty words; they then write fifty words from dictation, and after that eight or ten verses of the Scriptures. They then write each a text hand copy, and work, some three, some four sums. Then two or three chapters are read from the Scriptures by the whole class; and lastly they commit to me-

mory one or more of these passages of scripture, which they have to repeat the succeeding sabbath to one of the Ministers at the chapel. This may serve as a description of all the other classes as far as their proficiency permits. We begin and end school with singing, reading the Scriptures, and prayer; and three mornings in the week a portion of scripture is explained.

The whole number which have been admitted into the school since its establishment (about two years) is 310 boys and 102 girls, the greater part of the former, and the whole of the latter have been received within the last eighteen months, the school for Girls having been established within that period. Of the Boys about a fourth who came in at an advanced age have been provided with places within their own sphere of life, by their various relatives and friends; some after staying twelve months at school, some after staying eight months, and some after a stay of only six months, in which time however, they have learned to read the Scriptures and write a legible hand: a considerably number of the elder girls too after being instructed in needlework, and brought to read the scriptures, have been married in their respective connexions.

One of the most sensible and diligent of the boys, who had been in the school from the foundation, and had long filled the office of second monitor with great satisfaction to his master, hearing that a friend was going to Patna, voluntarily offered to go with him to attempt a school of the same kind among the native Christians there; and we hear that a school has been begun there on the same plan which contains already more than twenty.

It is presumed that little need be added relative to the utility of an institution of this nature. To give an opportunity for those who have grown up in vice and ignorance to acquire a knowledge of the Scriptures; to furnish others, who can avail themselves for some years of the benefits of the Institution, with the means of making their way in life, must approve itself to every generous person, while those who realize the effect of divine truth on the mind will duly estimate the importance of the first principles of religion being thus early imbibed.

It is indeed scarcely possible for benevolence to be exerted in a more œconomical way. The expense of conferring these advantages on each individual amounts to scarcely more than eight rupees in six months, including school-room, salaries of masters, books, and gratuities; and as the number instructed increases, it will be still less; and the school-room is capable of containing *eight hundred* children. In Britain, where the circumstances of the poor and the coldness of the climate, require much of the public benevolence to be applied to the relief of bodily necessities, the removal of ignorance is esteemed a charity of the noblest kind. But in this country where nature pours food to the native almost spontaneously, where the slightest covering serves for clothing, and a shed covered with grass for an abode, the relief of bodily distress bears no proportion to the charity which dispels the clouds of ignorance from the mind.

The liberal support which this institution has already experienced is such as demands our warmest gratitude, and does the highest honour to the Ladies and Gentlemen who patronized it, especially as its nature and tendency were far from being universally known. And we cannot but indulge the hope that an institution so well suited to the circumstances of the poor in Calcutta, on which only a few months attendance may open the way to useful knowledge, and fix principles of conduct in the mind which may never be erased, and which is conducted on a plan so œconomical that eight or ten rupees may confer benefits commensurate with life itself, will never be suffered to sink for want of support, while such support shall appear to be faithfully and prudently applied to its proper object.

BIBLE SOCIETY.

Mr. Roberts's Speech at Bristol, Feb. 11, 1813.

Mr. CHAIRMAN,

IT is with considerable pleasure, sir, that I have frequently witnessed the zeal displayed by different denominations of christians, to cover various parts of the globe with the knowledge of the true God.

But however united their desires in the promotion of the same object, their efforts have been circumscribed, remote and separate from each other.

Hence the importance of some point, in which all can unite their prayers, advice, influence and property, embracing for their professed object the salvation of the whole earth; not that such a society would supersede the necessity of others upon a more contracted scale, but on the contrary, would afford assistance to all, without presenting impediments to any.

The British and Foreign Bible Society in its constitution, operation and genius, is admirably formed to promote this most desirable end.

The circulation of the scriptures, without either note or comment, is the plain, wise, catholic, and dignified principle upon which it is founded; and it is to this simple principle alone, sir, that it stands indebted (through God) for all its generous wealth, and its extensive usefulness; it presents a common ground of co-operation, without any sacrifice of principle, a centre of union, without the surrender of the smallest atom of those opinions by which we are distinguished. Episcopalians, Presbyterians, Methodists, Quakers, Independents, and Baptists, are united this day for the purpose of spreading the word of life, and as far as it concerns the object of meeting, agree to consign our distinguishing tenets to obscurity.

This, sir, is true philosophy, virtue speaking in persuavive language, a grand treasury of christian zeal, a sacred perfume profusely shed upon all nations; burning incense, whose majestic columns ascending, unite to form a cloud which rises with acceptance before the throne of God.—Whilst the holiness of the object surprises us, and the majesty of the plan speaks to our hearts, we are naturally led to survey with pleasure the past success of the Society, to anticipate with confidence its future progress, and to hail with rapture its everlasting triumph.

The success, the gradual success which has attended the funds of the Parent Society, is truly astonishing.

But does the importance of the work performed, bear a proportion to the magnitude of the expense? The work already accomplished, sir, is next to miraculous. The Society has printed in whole, or in part, or liberally contributed towards the printing of the word of God, in upwards of *sixty* languages of the world, *twenty-four* of which the scriptures never appeared in before.

If I might be allowed to personify every Bible as a Missionary which this Society issues, what a glorious company does she patronise? Thousands of Missionaries proclaiming in *sixty* different languages of the world how men can be just with God. Missionaries who always mind the same rule, and utter the same thing—subjected to no discordancy of opinion, alike unaffected by the pestilential vapour as the healthful breeze; unelevated by prosperity, unappalled by adversity; capable of comprehending every disease of the human heart; declaring all that heaven has or intends to reveal; unattended by the infirmities of age, invulnerable to the shafts of death, "incorruptible, living, and abiding for ever."

But where are the scenes of their labours? I should set myself a more difficult task, if I were to ask where is *not* the scene of their labours? The word of life has been communicated to the army and navy, to prisoners of war, goals, hospitals, work-houses, alms-houses, schools, cottages, mansions, to kindred and aliens, the east, west, north and south,

The Bible Society, sir, has lifted up her voice from the center of our isle, her sound is heard through lands both far and near, proclaiming to the sojourner and stranger an asylum beneath the fostering hand of God; assuring him that it matters not in what disastrous battles his liberties may have been cloven down, nor what complexion incompatible with freedom, an Indian or an African sun may have burnt upon him, it matters not upon what altar of slavery the sacred rights of his freedom may have been devoted, nor with what solemnities, if he will receive the word of God in his hand, and believe it in his heart, the altar and the god shall sink together in the dust, his soul swelling beyond the measure of his chains which shall burst from around him, he shall stand redeemed, regenerated and disenthralled by the irresistible genius of divine revelation.

If, sir, confidence in public opinion be any security for future prosperity, the Bible Society possesses this to an unexampled degree. Since its formation not less than 150 Auxiliary Societies have been formed in these kingdoms, whose united efforts during the past year, communicated to the Parent Society nearly thirty thousand pounds; and it is with unusual satisfaction that I state the Bristol Society to rank among the first class for zeal and liberality in the great cause. During the past year, the plan of this Society has been perfected by the formation of a Bible Association that has my warmest wishes for its permanent prosperity; may it not only increase our income, but if ever we who belong to this Society should grow cold to the great object, may the zeal of that Association rekindle ours; if ever we should basely desert the cause, may their constancy reclaim our wandering steps, so that by aiding our funds and influencing us by their example, it may answer the name which it has assumed, An Auxiliary Bible Association.

In various parts of Europe, similar Institutions have been formed, the same zeal has glowed beyond the Atlantic, and in America more than twenty Societies have been raised.—In the East Indies an altar has been erected, upon whose summit the same fire burns.

When viewing the Parent Society in connexion with her Auxiliaries, what a magnificent spectacle does she present. Tens of thousands who were ready to perish are crowning her with grateful acclamations—Kings her nursing fathers, and Queens her nursing mothers. The mitre and coronet borne in her train—Statesmen courting her alliance—Science presenting her with its richest stores—Commerce consecrating its gain at her feet—whilst sin and death flee at her rebuke.

These Societies, sir, appear as a majestic tree whose deep and extending roots are fertilized by the showers of God, from whose parent trunk, 150 strong and luxuriant limbs project, upon whose unwithering foliage the dew of the divine blessing hangs in innumerable drops, beneath its shade all nations are collected, gathering the fruits of life with which its boughs are so richly laden.

But let us not relax in our efforts, little has been done when compared with what is yet to be accomplished; the wants of our country are great, the necessities of other countries are still greater. The Diocese of Durham has lately been explored by order of the Bishop, for the express purpose of ascertaining the number of persons destitute of the word of God. There, no less than five thousand eight hundred families have been found destitute of the Scriptures; if this bea fair ground of computation for all the other Dioceses, then the number of families in England and Wales in want of Bibles, will be more than 350,000 or nearly two millions of individuals. Such are the immediate exigences of our native country, while the extensive wants of other nations present a field of operation far beyond the possibility of our present calculation. Had I a voice, sir, which could reach around these kingdoms at once, I

would call upon all our Bible Societies to combine their sympathies with their joys, whilst twenty hundred thousand British subjects are destitute of Bibles.

Is it not truly astonishing, sir, that men can be found calling themselves Christians, and can studiously oppose such a Society as this? Is their humanity dull of hearing? We are certain it is slow of speech. Would you not think the cries of suffering millions, accompanied by the good already achieved by this Society, sufficient to disarm their prejudice, enfeeble their hostility, and allure their co-operation? But, sir, they tell us, the recital of our success is but the display of our vanity. Be it so, "we have become fools in glorying, but they have compelled us."—they think we have a phrenzy; we are not mad, worshipful sir, but speak the words of truth and soberness, after the way which they call mistake, so honour we the God of our fathers.

Could these men succeed, sir, in annihilating this grand focus of British zeal, our country would be stript of one of its brightest ornaments, the sun of Great Britain would be departed; and, perhaps, we should swell the catalogue of mighty empires whose destruction serves to shew the instability of all human greatness.—Empires, after rising into admiration by public virtue, sunk into contempt by public vice. If any thing should then remain of our present boasted honours (to use the words of an eloquent writer) it would display magnificence in disorder, majestic desolation, Babylon in ruins, where, in the midst of fallen columns, and broken arches, posterity would be able to trace the monuments only of our once distinguished greatness.

(to be concluded in our next.)

AUXILIARY SOCIETIES.

CANTERBURY.

On Thursday, January 14th, an Auxiliary Bible Society was formed in the city of Canterbury; a measure for which the public are essentially indebted to the zeal of the Rev. Mr. Sandys, a clergyman in the neighbourhood. The chair was taken by —— Sankey, Esq. mayor of the city. The Rev. Gerard Noel, vicar of Rainham, expatiated with great ability and feeling on the business of the day. He was succeeded by the Rev. Joseph Hughes, one of the Secretaries of the Parent Institution, who occupied the attention of the company with an answer to the following questions—Is the design of the Society unimpeachable?—Is the measure prosecuted by the Society a measure of importance?—Is the world in such a state as to require the Society's exertions?—Are the plan and proceedings of the Society consistent and proper? The Rev. Mr. Sandys then proposed the resolutions. Several other respectable Clergymen, Ministers, and Gentlemen addressed the meeting. The usual officers were appointed; the Mayor of Canterbury for the time being to be President.

Canterbury stands in peculiar need of the Society's exertions; it appearing that the majority of the poor within its limits are destitute of the Scriptures. Thus, another proof is furnished, that whatever may have been effected by other Societies, or by the care of those Spiritual Guardians who endeavour to diffuse blessings all around them, the British and Foreign Bible Society is an Institution which could ill be spared, even as it respects *this enlightened country*; its importance *abroad* we leave *those* to estimate, who best know the moral condition of the world, and are most anxious to improve it.

North East London.

This was formed at a Meeting held at the London Tavern on the 16th of March. Near 1400 persons were present, half of whom, at least, were ladies. The Duke of Kent took the chair, and finally became the Patron of the Institution. Several noblemen, members of Parliament, and other gentlemen of the first respectability were chosen offi-

cers in this new Society, and about £500 was immediately subscribed, his royal highness having contributed £50.

North West London.

On the 18th of March, a very numerous assembly of the Nobility, Clergy, and other most respectable inhabitants of this District of the Metropolis, were convened at *Willis's Rooms*, King Street, St. James's. The Duke of Sussex took the chair. Much eloquence was displayed in advocating the best cause on which eloquence was ever exercised; among the avowed patrons of this Auxiliary Society are many of the Nobility, *five* Bishops, and a numerous list of dignitaries and other eminent clergy in the establishment, and dissenting ministers.

ENGLISH CATHOLIC BOARD.

At the English Catholic Board which met lately at the Earl of Shrewsbury's in Stanhope Street, it was resolved, "That this Board are of opinion, that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a gratuitous distribution of the Holy Scriptures; and that a Committee for carrying the above resolution into effect, be appointed at the next meeting of the Board.

Bible Society at Petersburgh.

It is one of the extraordinary events of modern times, that the Emperor Alexander delayed returning to his army for several days, to be present at the formation of a Society in the Metropolis of his empire, on the plan of the British and Foreign Bible Society.

NEW MEETINGS OPENED.

October 1812. A new Chapel was opened in the particular baptist connection, and in the parish of Carno, Mountgomeryshire. Brother James Evans engaged in prayer, brother John James preached from *Heb.* vi. 18, brother John Jones from *Heb.* ix. 12, and concluded the morning service. In the afternoon brother Rowland Williams prayed, brother Thomas Thomas preached from *Psa.* xlvii. 5, and brother David Evans, of *Doleu*, from *Matt.* xiv. 35.

New Meeting opened at Hackney.

The Baptist cause at Hackney is of recent origin. A small school-room was first occupied by a few pious persons in 1794; shut up for a short time and re-opened in November 1796. From that time the success was variable, till their present pastor, the Rev. F. A. Cox came amongst them about two years ago. His labours have proved generally acceptable and useful, and it has been found necessary to erect a large and commodious Meeting-house (58 feet by 50) on another spot of ground, as the lease of the former was short, and not at present, if ever, likely to be renewable.

On Thursday Nov. 12, 1812, the place was opened for public worship. In the morning Dr. Smith, of *Homerton*, commenced the service by reading and prayer; Dr. Rippon preached from *Ps.* xc. 16, 17, and concluded in prayer. In the afternoon Mr. Collison, of *Walthamstow*, began, Mr. Fletcher, of *Miles Lane*, preached from *Gen.* xxviii. 17, and Mr. Allen, of *Exeter*, concluded. In the evening Mr. Hutchins began in prayer, Mr. John Clayton, of *Camomile Street*, preached from 1 *Thess.* i. 5, and concluded in prayer. Now Lord we beseech thee, O Lord we beseech thee, send now prosperity.

On Wednesday March 17th a new meeting-house was opened at Kidderminster, in the county of Worcester, for the use of the particular Baptist Church in that place. Brother Brookes, of *Bewdley*, introduced the service in the morning and brother Draper, of *Coseley*, preached from *Ezekiel* xxxiv. 26. In the afternoon brother Belsher, of *Worcester*, preached from *Phil.* i. 6, and in the evening from *Gal.* vi. 14.

The new place of worship being too small for the number who were desirous to hear, the evening service was conducted in the Independent meeting-house, kindly offered for

that purpose. The Baptist Church in Kidderminster has been raised up through the blessing of God on the labours of their pastor, Mr. Thomas Griffin. The place now erected is 30 feet by 34 nearly. The prospect of usefulness is pleasing. The Churches who have received letters will very greatly oblige them by an early attention.

ORDINATIONS.

February, 1813. Mr. David Jarman was ordained to the work of the ministry in the Baptist Church at Newbridge, Radnorshire. Brother Timothy Jones began in reading the scripture and prayer; brother Morgan Evans described the privileges of a gospel Church, asked the necessary questions, and prayed with laying on of hands; brother Henry Davies gave a very solemn and impressive charge to the young minister from 2 *Tim.* iv. 6; brother David Saunders addressed the church from 1 *Thes.* v. 12, 13; and brother Tho. Thomas addressed the congregation from *Isa.* lx. 7.

On Friday March 10th, 1813, Brother Headden, of *Portsea*, was ordained pastor of the Baptist Church lately formed at Ebenezer Chapel, Southsea Common, near Portsmouth. Brother Tilly, of *Forton*, began the service by reading the word of God and prayer; brother Penny, of *Portsea*, described a gospel Church, asked the usual questions, and received the confession of Faith; brother Shoveller, of *Newport*, offered the ordination prayer with laying on of hands; brother Miall, of *Portsea*, gave the charge founded on *Heb.* xii. 22; brother Owers, of *Southampton*, preached to the people from *Phil.* i. 27, and concluded.

Brother Gough, of *Brighton*, preached the preceding evening from 1 *Pet.* ii. 7.

The above Interest was raised principally by a divine blessing upon the exertions of brethren Headden and Clay. The place of worship is considerably too small, which renders an enlargement necessary.

AUXILIARY MISSION SOCIETIES.

Margate.

We are happy to find that Mr. Atkinson and his friends at Margate have recently established an AUXILIARY SOCIETY *in aid of the* BAPTIST MISSION; and that it promises to afford about 50 pounds annually. We begin to hope that such Societies, at no very distant period, will exist in all our churches.

Potter's Street, Harlow, Essex.

THE church and congregation at the above place have agreed to form an Auxiliary Society in aid of the Baptist Mission; and although they are principally of the poor of this world, their subscriptions in a fortnight amounted to more than £7 per annum.

MISSIONS IN INDIA.

THE Resolutions introduced by Lord Castlereagh into the House of Commons on Monday the 22nd instant, providing for the establishment of a Bishopric and three Archdeaconries in India, without intimating that Christian Missionaries of other denominations should be relieved from powers of exclusion and banishment possessed by the East India Company, fill us with just alarm. We therefore apprehend that it may become necessary for all friends to Religious freedom and to the unrestricted promulgation of Christianity among the ignorant and idolatrous Inhabitants of Asia, to unite in convening local Meetings and in presenting Petitions to Parliament for relief. In the mean time we refer with pleasure to the appropriate and impressive Resolutions of the Committee of "The Protestant Society for the Protection of Religious Liberty," inserted in the cover of the Magazine, and invite the attention of every benevolent and pious reader to a subject now very important, and on which the Evangelization of Fifty Millions and of their Posterity may depend.

CORNWALL ASSOCIATION.

THE Ministers of the Baptist Denomination in Cornwall having by

letter corresponded on the utility of forming an Association for the County, met by appointment at Redruth, October 1, 1912, and entered into resolutions to associate quarterly at each others church in rotation. They also determined to employ one missionary immediately, and a second as soon as their funds will afford support, to itinerate under their direction, in the Villages in Cornwall.

Their first quarterly association was at Penzance, Nov. 18, when the time was wholly employed in religious exercises and the business of the Association and the Mission.

A person having been recommended, the Committee engaged him to itinerate immediately, and he commenced his labors at Christmas.

The several services of the day afforded great delight to the friends of the Gospel, and handsome collections were made for the County Mission.

Their second quarterly Association was held Wednesday Feb. 17th at Helston. Mr. Taylor, of *Falmouth* preached the preceding evening; a prayer meeting at 6 o'clock next day was well attended; at half past ten Mr. Winter, of *Truro*, preached at one o'clock above 30 persons from the different Baptist congregations in the county sat down together to a frugal dinner in the meeting-house and spent the afternoon in praise and in prayer.

In the evening Mr. Smith, of *Penzance*, preached. Handsome collections were made for the County Mission after the different services.

The next Association to be at Falmouth in May.

The East Kent Union Association will be held at Mr. Atkinson's, *Margate*, April 13 & 14.

HEAVEN.

Neither hath it entered into the heart of man to conceive the glorious things which God hath laid up for them that love him.

Could Gabriel from the glorious height
Of everlasting bliss,
Descend to Earth with rapid flight
To tell us what it is.

The lofty Seraph would fall short,
And language must give way to thought,
While thought itself could never trace
One half the glories of the place.

Oh how sublime must be the joy
Of that celestial state
Which nothing earthly can annoy,
And nothing can abate!
For there the Saviour shews his face,
And heavenly lustre fills the place,
While to each soul one smile of his
Communicates eternal bliss.

Dear Jesus let my soul appear
Before thy throne above,
From every imputation clear,
Sav'd by redeeming love.
Then shall my happy spirit know,
What cannot be conceiv'd below;
Shall see my Saviour face to face,
And rest secure in his embrace.

Westmoreland Row. E. D.

Smith, Printer, 29, Winchester Row, Edgware Road.